

Millennial Star



The Monument to the Three Witnesses

"Their testimonies stand to-day—unrefuted"

(See article page 53)

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JOSEPH J. CANNON
Publisher
RICHARD R. LYMAN
Editor
PARRY D. SORENSEN
Associate-Editor

5 Gordon Square, London, W.C. 1, England

“The Lord shall . . . measure to every man according to the measure which he has measured to his fellow man.”—Doctrine and Covenants 1: 10.

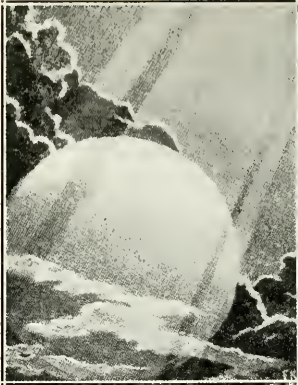
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THIS WEEK'S COVER—

In memory of the three men selected by the Lord in June, 1829, to be witnesses that the Book of Mormon had been translated by the gift and power of God, and that it had been translated correctly, the monument shown on the front cover was erected several years ago in the famed Temple Square at Salt Lake City. Known as the monument to the Three Witnesses, it was carved from Rocky Mountain granite and is adorned at the top by three bronze plaques which portray Oliver Cowdery, David Whitmer, and Martin Harris to whose memory it stands. In the centre the large tablet contains, in bronze, the testimony of the Three Witnesses, which is printed in the article page 53 of this issue of the *Star*. Two other monuments, one to the Prophet Joseph Smith, and the other to his brother Hyrum, stand on either side of it in Temple Square.

REVELATION — A SOURCE OF KNOWLEDGE



By ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles and
Former President of the European Mission.*

THESE are wonderful times—the most glorious known to man. These are days when myriads of Nature's secrets have been discovered and made to do man's bidding; when many of her forces have been harnessed in his service, taking most of the heavy manual work of the world off his shoulders. These are the days prophetically seen by Parley P. Pratt, a member of the first Council of

Twelve in modern days, when he wrote:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.
The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

These are days of which the Prophet Joel wrote:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. (21: 28)

Surely the Lord has poured out his spirit widely in modern times, as is evidenced by the marvellous advances man has made in discovering and applying to his service the secrets of nature. "Intelligence is the glory of God." In all man's history the fruits of intelligence have never been so abundant as during the period since the Gospel was restored through the instrumentality of Joseph Smith. During the last hundred years greater advances have been made in the fields of pure and applied science than during all the previous centuries of human history.

And very much of this advance has been due to divine revelations. In the Doctrine and Covenants we are told that "if you will ask of me you shall receive; if you will knock it shall be opened up unto you." These words and similar ones in a number of places in this sacred book convey the same thought that Jesus formerly expressed to his disciples on a certain occasion when He said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7: 7)

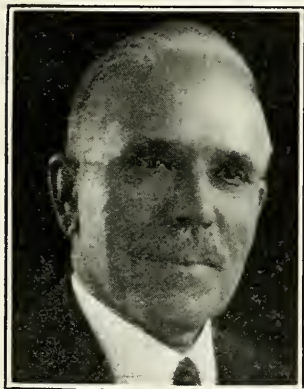
Further, we are told:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D. & C., 130: 20-21)

The above and many other scriptural references could be

cited to prove that knowledge of the most precious and important values has on countless occasions been obtained by faith through divine revelation. Many thousands of people now living can truthfully testify, as people who lived in the past testified, that invaluable knowledge was given to them through divine revelations.

Some years ago Dr. C. E. Seashore, dean at the University of Iowa, told a group of students at the Brigham Young University Summer School that under his direction a very searching inquiry had been carried on into how outstanding discoveries in science had been made. The result of his investigation was most interesting. In the first place he found the discoverer had made a careful preparation for his study. He usually informed himself of what previous workers had done with respect to his problem. Next, painstakingly he planned how he would proceed with the problem. He saturated his mind



Joseph F. Merrill

*"Knowledge comes only
when we seek it."*

with it, he lived and slept with it; in a sense it became a part of him. He worked on day after day, but seemed to be up against a black, impenetrable wall. Progress seemed definitely stopped. What could be done? Then with the suddenness of a lightning flash an idea would come into the mind of the investigator, opening the wall and revealing the light beyond. This idea, the lecturer declared, was not the conclusion of hard or any other kind of thinking. How it came, whence it came the worker did not know. But he did know that it came and served as a light by which he found the truth for which he was searching.

A few months after Dean Seashore's lecture in Provo, the renowned Professor Albert Einstein landed in New York. Asked by a reporter how he was able to make his great discoveries he outlined the process essentially as the Dean had described it, confirming what the Dean had said. In his lecture the Dean stated that all great discoveries in the field of science had been made by the light of "intuition" (his students called it "inspiration" when he defined what he meant by intuition) which followed in the wake of hard work after the mind became saturated with the problem. According to the Dean's description of how great discoveries in the field of science have been made, we have an illustration of the great truth that we get no blessing from heaven until we fulfil the conditions upon which the blessing is based. Knowledge comes only when we seek it—make ourselves worthy to receive it. This is an eternal law of our universe. Revelation through both prophets and scientists confirm this great truth.

To demand "something for nothing" is to ask a favour that nature or nature's God never grants. Such a demand is therefore a moral absurdity. In April, 1843, the Prophet Joseph

Smith voiced this great law of the universe, quoted above from the Doctrine and Covenants. A few years later Sir William Thomson (later Lord Kelvin), the great English physicist and other renowned scientists, announced to the world this great basic law under a different name and in different words. In science it is known as the "law of the conservation of energy." This law asserts that if we get anything from nature we must pay equivalent values for it. This law has been verified in countless ways and in numberless cases by human experience. Notwithstanding this, there are now, and have been for centuries, foolish individuals who believe that "perpetual motion" is attainable. Perhaps this delusion has been one of the most seductive fallacies in the realm of mechanics.

It is important to note that the great law of equivalence was first clearly stated by Joseph Smith who obtained it by revelation. And according to Dean Seashore's investigation, confirmed by the personal experience of the great Einstein, the greatest discoveries in science have all been made by the light of intuition (inspiration). Hence it is a fact that divine revelation is one means through which knowledge has been obtained. And it is the only means by which the most precious knowledge known to man has been received. In fact this knowledge could come in no other way. We have in mind, of course, the knowledge that God lives, that Jesus Christ is our Saviour and Redeemer, that the Plan of Salvation is of divine origin, etc.

And it is significant that nearly all the avenues leading to the prolific fields of scientific knowledge have been opened up since Joseph Smith's first marvellous vision. The electrical power industry had its birth in 1830 when the renowned Faraday published to the world his discovery of the electro-magnetic method of developing electric current (the method of the dynamo). There followed the electric telegraph, the electric light, electric motor, telephone, transformer, induction motor, radio, television, etc. In the mechanical field came the steam railway and the marvellous applications of electrical and mechanical power which have characterized the last one hundred years, making our times known as "the machine age"—the wonder of all the ages.

Now to a believer in divine revelation there is very great satisfaction in learning from scientists themselves that it was inspiration that indicated the paths of all this wonderful advance. And if the Lord has done this in the realm of secular knowledge, is it not easy and reasonable to believe that He would even more readily do it in the religious realm? Did not Jesus say, "Ask and ye shall receive," and his Apostle James writes, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." Joseph Smith, the boy, believed in these scriptural passages and did as they directed. The result has been widely published.

A correct knowledge of the personality of God had been lost to the world. Professors of religion in Joseph's boyhood days had a form of godliness but denied the power thereof. Men were not taught that God is a personal Being in whose very image man was made; that Father and Son are two distinct

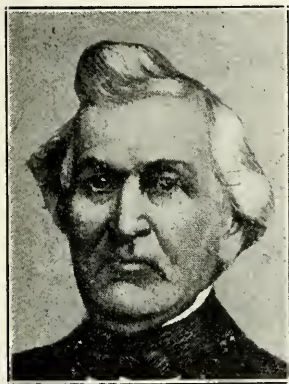
(Continued on Page 60)

TESTIMONY UNREFUTED

By Elder A. Z. Richards, Jr.

“BLESSED are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

This verse, from the twenty-second chapter of the Book of Revelation, was read at the funeral service of David Whitmer, which was held January 25, 1888, at his home in Richmond, Missouri. Many prominent citizens of the town, besides a host of lifelong friends, paid their last respects that day to one of the most remarkable men ever connected with the history of the state. He had requested, not many days before his death, that the above verse be read at his funeral.



David Whitmer

His assistance was invaluable—his testimony, unrefuted.

To the many hundreds of thousands who have read the Book of Mormon, the name of David Whitmer is a familiar one. It appears in the front pages of that divinely revealed book, along with the names of Martin Harris and Oliver Cowdery, as one of the Three Witnesses whom the Lord selected to bear everlasting testimony to the world of its divine origin.

David Whitmer was born January 7, 1805, in a small trading post near Harrisburg, Pennsylvania. His life was packed with 83 years of unusual experiences. He played no small part in the ushering in of that great dispensation which St. Paul foretold in his epistle to the Ephesians (1: 10) and he left a wonderful testimony of its divinity, reiterated innumerable times to inquirers.

In 1828, David Whitmer made a business trip to Palmyra, New York, near the Hill Cumorah, where, a short time before, the Prophet had received the Golden Plates from which the Book of Mormon was later translated. While in this city he stayed at the home of Oliver Cowdery. It was in Palmyra that he first heard of the “Golden Bible” which a youth named Joseph Smith had obtained from the hill near the town.

Some time after returning to his home in Seneca County, New York, David Whitmer was visited by his friend, Oliver Cowdery, who was on his way to Harmony, Pennsylvania, to visit the Prophet, who sometime before had taken the sacred records there, and to ascertain for himself the authenticity of the Golden Plates. After reaching Harmony and visiting Joseph Smith, Cowdery wrote to Whitmer and informed him that he was convinced that Joseph had the plates, and that he (Cowdery) had been called by revelation to assist the Prophet in their translation. In another letter Oliver Cowdery told

(Continued on Page 58)

AN INVESTIGATOR'S VIEW

By Ernest E. Owens

IT has been said that the traveller who would bring home the pearls of the Indies must carry the wealth of the Indies with him.

So it is with every investigator of Mormonism. He must carry within himself an humble, honest and sincere desire to know the truth. His logic, his learning, his education, his position—in short all that he is, whoever he may be, will avail him nothing unless he carries with him the Pearl of Desire to know the Truth and understand its beauties.

Fortunately, no man is too great to outgrow this Pearl of Desire; none is too poor to obtain it.

But each must discover it for himself in his own way. Friends may assist and counsel and guide. Patiently teachers may

remove the scales of ignorance. Missionaries may remove prejudice and misunderstanding, bigotry and sometimes hate. But the battle is fought and finally won or lost with a man on his knees before his God asking for understanding and strength.

Mormonism is sharply distinguished from any other creed or religion. To me, the first and most striking feature is the superiority of the people it has produced. One year ago, when I first went to Salt Lake City, I was at least an agnostic—and pretty nearly, if not quite, an infidel, but almost 20 years at the bar had given me training and experience in quickly appraising people. That is an essential part of the equipment of my profession.

I met, mingled with and studied the Mormon people for eight days. They had something that no other people possessed that I had ever met. It was something

intangible, difficult of description, but none the less real. I was determined to find out what this "something" was.

Thereupon, I went to the Bureau of Information on Temple Square, introduced myself to Joseph Peery, told him rather bluntly that I had found the Mormons a superior people and asked him to frankly tell me "how they got that way."

Joseph Peery was a busy man. He is always busy. But he

About the Author

When the accompanying article was written, the author, a prominent attorney of Indianapolis, Indiana, was not a member of the Church. Shortly thereafter he joined the Church. On the day he was baptized and confirmed, Mr. Owens wrote in a letter to Elder Joseph S. Peery, president of the Temple Square Mission:

"This has been a day of great joy and happiness to me. Early this morning I was baptized and confirmed a member of the Church. It was through you that I first learned of the principles of Mormonism. So I wanted you to know that I have read and studied and prayed, and having been divinely guided, it resulted in the above step.

"I can never, never, thank you enough, but I do promise you that I shall try to exercise the same patience and tolerance and understanding toward others that you exercised toward me. That is the only way I can ever show my appreciation."

took out an hour and discussed the principles and history of Mormonism with me. I had never heard anything quite like it.

Here was a people who boldly declared that the Heavens were not closed; that God still reigned and revealed His will to His children.

Here was a Church built upon Modern Revelation. The idea was logical—but a little hard to realize. The idea was new to me—and contrary to anything I had ever heard.

I thought that I must look into this matter of modern revelations. If what my friend, Peery, said was true, and the Church had been in existence for more than one hundred years, certainly some of the revelations had borne fruit of a tangible nature in that time.

Four days later, I underwent a very grave, emergency operation in the L. D. S. Hospital in Salt Lake City. My life was saved by reason of the wonderful skill of the surgeons and nurses there.

During the days of convalescence I had an enormous appetite. My mind was on food and diet. Proper food and diet meant strength and recovery and home. I wanted something to read. I asked my nurse to hand me my brief case. Within it, I knew, were two or three small pamphlets on Mormonism. I started to read one of them. It discussed what human beings should and should not eat and drink. It seemed to me like it was hot off the pen of some modern up to the minute scientist. Then I discovered that it was written by the Prophet Joseph Smith more than one hundred years ago; that the Mormons had lived by it for a century and that as a result they lived longer and were a happier and superior people in every way by so doing.

Since I have applied other tests and made many other studies and investigations. After all, it is very simple. The test of the prophet is whether or not his prophecies come true. If they do, then he must be all that he claims. If not, then he is an impostor. Investigation proved there were no impostors in the Mormon Church.

Another sharp point of difference is the principle of progression. I had never known of any church holding to this principle. Nevertheless, in a crude sort of way, I had thought a good deal along this line. This principle is logical. It eliminates the cruelty and barbarism of other creeds. In short, it is God-like.

Thirdly, and contrary to any other people, Mormons welcome "higher criticism" and scientific research. They openly, boldly and seemingly gladly discuss their creed in the white light of all knowledge and investigation. To me that was amazing. Later, I learned that Mormons considered all knowledge as a part of the Great Truth. Since we are made in the image of God travelling the road of progression to final exaltation, will not such view appeal to any honest investigator?

To any man who is in doubt and confusion; who has within his soul a great desire to know, but who is unable to reconcile the apparent inconsistencies of the Bible; who is unable to reconcile Science and Religion; who is about ready to sink in the dark waters of agnosticism, I would earnestly recommend a study of the Mormon people and Mormonism. They have a religion. They live it. "By their fruits ye shall know them."

THURSDAY, JANUARY 28, 1937

EDITORIAL

TRUTH—EVER WELCOME

NEVER has there been an age like ours! Discovery crowds upon discovery; invention upon invention. The perplexing, terrifying natural forces of old now stand tamed, humbly waiting to obey man's command. With new instruments, aids to the senses, infinite space and the invisible atom are being explored. Life is securing a new lease upon health and extension. Social living is shown to be based upon orderly laws. Man's mastery over universal conditions is being established.

The year 1936 was second to none in its achievements. Its record is indeed marvellous. The coming year, 1937, promises to be as fruitful. It was an idle thought of a generation ago that man was near the limits of knowledge. Man may forever draw new facts from the bottomless well of truth. Fearlessly therefore men now seek to penetrate the unknown, invisible world. They know that their labours will not be in vain. Modern man has won the courage of the conqueror. We may securely look into a future enriched with knowledge and power beyond man's wildest dreams.

The restored Church of Christ throbs in harmony with our progressing world. It is a supporter of scientific endeavour in all its proper phases. In this it but conforms to its own fundamental doctrines that knowledge is limitless, that man's endless journey is a continuous advancing entrance into new fields of wisdom; and that all knowledge finds its place in the Gospel structure. There would have been no restoration of the Gospel if Joseph Smith had feared new truth. In the words of Brigham Young, "Our religion is simply the truth—it embraces all truth wherever found in all the works of God and man—that are visible or invisible to the mortal eye." Therefore, the Church welcomes all knowledge, every new discovery, every added invention. It commends and holds in high regard those, within or without the Church, who seek to advance man's boundaries of knowledge. Every fact of observation becomes a structural part of the palace of truth. Nor does the Church decry theories set up as temporary explanations of discovered facts. It only asks, in the interests of clear thinking and of truth, that an unmistakable differentiation be made, in belief and teaching, between established facts and partly supported inferences.

Members of the Church, especially the youth, should maintain an eager interest in the world's advancing knowledge.

Many might find satisfactory life careers in the world's army of investigators and research workers. Others could devote themselves with equal profit to teaching young and old the increasing knowledge gains of human kind. Those with a commercial bent of mind could with the assurance of rich returns use modern findings in

Age of
Science

Progress
Eternal

Seek for
Knowledge

material developments, whether economic or social. All Latter-day Saints could and should in this day of wice and popular publicity, keep informed of the major truth advances of the day. The open mind gives zest to life, and every new fact will but support the claims of the Church. Indeed, the Church welcomes the use of the scientific method, which is merely sincere and clear observation and thinking, in the study of the divine plan for man's salvation.

However, knowledge of itself is lifeless. Only when applied to human needs does it really spring into life. The application is as important as the discovery of truth. The present aim of science, to discover truth, must be enlarged to include the use of truth for man's welfare. The accumulated knowledge of earth must be so used by man as to help him in his eternal upward journey. There is an abundance of knowledge on earth, yet the nations are at one another's throats. They have not learned that proper conduct, so far ignored by science, determines man's destiny.

It is not enough to live in a scientific age, an age of knowledge alone. Human happiness comes only when all knowledge is used according to the divine plan of salvation. That is wisdom—the end of man's search; and wisdom consists of knowledge and its proper use. We look hopefully into the future towards the time when our vast possessions of knowledge will be built in an age of righteousness.—JOHN A. WIDTSOE

DAYS OF YOUTH

"We are young but once," is an expression frequently made by young people in attempting to justify their "hitting the pace."

True, we are young but once, and what golden days those of youth are. What days of matchless opportunity, what days of hope, courage and optimism.

There is so much to be done in those golden days of youth—preparing for life's battle; laying the foundations for future careers; carving a place for oneself in the world of business, education, science or industry; establishing a home. Certainly it leaves little time or justification for recklessness, light-mindedness or injudicious wasting of one's time, talents and opportunities.

But how long are we young? Some are old at forty, others still young at sixty. It depends upon the life we live and the manner in which we live it.

Latter-day Saints have God's law of health to follow in their daily lives, revealed to them through the Prophet Joseph Smith. They also have His promise that by following it they "shall run and not be weary, and shall walk and not faint." Moderation in all things is what the Word of Wisdom teaches.

These golden days can be prolonged and happy if we but remember and follow His counsel and teachings. "Young at sixty" is certainly a more desirable phrase than "Old at forty."

—PARRY D. SORENSEN

TESTIMONY UNREFUTED

(Concluded from Page 53)

his friend that the translation was proceeding satisfactorily, and that as scribe, he recorded the translation as it fell from the Prophet's lips, who, by the aid of the Urim and Thummim, deciphered the reformed Egyptian characters engraven upon the plates. The Urim and Thummim had been delivered by the Angel Moroni with the plates. The letter further disclosed that he, David Whitmer, was also called by the Lord to assist in His work, and that he should come to Harmony and take Joseph and Oliver back to the Whitmer farm in Seneca County, where the work of translation could continue undisturbed.

After giving the matter considerable thought, David Whitmer hitched a team of horses to his wagon and began the three-day journey from Seneca County to Harmony. He was astonished, upon his arrival, to learn that the Prophet had told Oliver

Cowdery exactly when he had left, how he had read the sign at the tavern, where he stopped the second night, etc., and that he would be with them the third day for dinner. Although he had sent no word of his coming, Whitmer was met a good distance from the house by his two new colleagues, who had walked down the road especially to welcome him.

The three returned to the Whitmer farm, where the work of translation was rapidly completed and the copyright for the Book of Mormon secured. In June, 1829, David Whitmer was baptized in Seneca Lake by the Prophet. Soon after he was privileged, as one of the Three Witnesses, to handle the Golden Plates of the Book of Mormon, to see them returned to the Angel Moroni, and, greatest of all, to hear the voice of the Almighty declare that they had been translated by His gift and power and that the translation was correct.



Plaque on Cumorah Monument

It depicts the Angel Moroni with the plates and the witnesses.

The testimony of the Three Witnesses is found in the front of every volume of the Book of Mormon.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and

the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvellous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY
DAVID WHITMER
MARTIN HARRIS

There is also a written testimony of eight other men, known as the Eight Witnesses, who, though they did not have the opportunity of seeing the heavenly messenger, were shown the Golden Plates and did handle them and examine the engravings thereon. This affidavit also appears within the front pages of every volume of the Book of Mormon.

Later, on April 6, 1830, David Whitmer was one of the men who assisted in organizing the Church. He played a leading role in the early days of the Church, during the days of bitter persecution in Ohio and Missouri. But in 1838 he was excommunicated for negligence of duty, and other similar offences. Unlike Oliver Cowdery and Martin Harris, who were also excommunicated but later reinstated, David Whitmer remained outside the Church until his death a half century later.

However, during those fifty years, David Whitmer bore testimony time and time again of its divinity while relating the story of the origin of the Book of Mormon. On one occasion, in September, 1878, he was visited at his home in Richmond by Elders Joseph F. Smith and Orson Pratt, of the Council of the Twelve Apostles. He told them, in the presence of others, that "He (the angel) stood before us. Our testimony, as recorded in the Book of Mormon is strictly and absolutely true."

Should we dust off many newspaper volumes to-day which can be found on file in newspaper offices throughout America, we would find that same testimony in print. Even in his old age newspaper men interviewed him to see if his story had changed. Though at that time he was not a member of the Church, yet ever was he friendly toward it, and never did he deviate from that which he knew to be truth. A lengthy report of an interview with David Whitmer which appeared in the *Kansas City Journal* on June 5, 1881, one which appeared in the *Chicago Tribune* in 1885, and many others confirm this statement.

On Sunday evening, January 25, 1888, at 5.30, Mr. Whitmer called his family and some friends to his bedside, and speaking to the attending physician, said: "Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony." The doctor answered, "Yes, you are in your right mind, for I have just had a conversation with you." He then spoke to those around his bedside with these words: "Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen."

REVELATION—A SOURCE OF KNOWLEDGE

(Concluded from Page 52)

persons having tangible bodies; that many precious truths, essential for man to know in order that he might regain admission to his Father's presence were lost or unknown. But men were taught that the canon of scripture was full, that further revelation was unnecessary, that angels would no longer visit the earth, etc. The theology taught was extremely narrow, for it consigned everlastingly to hell, all who died without a belief in Jesus, even though myriads of men—vastly the larger number who had ever lived—had never even heard His name. The universality of the Plan of Salvation was as little suspected in Joseph's day as it is understood in this day. In short the religious world was in darkness and dense ignorance. Most certainly a new revelation was needed and it came.

Joseph knew that he very greatly needed light. He believed the Apostle James. So in faith he asked the Lord for knowledge and was answered by the Father and the Son appearing to him in perhaps the most glorious vision ever given to mortal man. Later he was visited by the Angel Moroni and other heavenly messengers. His knowledge became certain and definite. He learned vastly more about God, angels, the Plan of Salvation, and man's relation to them than all the professors.

No mortal man was ever before so richly favoured with divine revelations as was Joseph Smith. He was God's instrument in a restoration in the "last days" of the fulness of the Gospel of Christ. He brought hope to the world of all who had, do, or will live in mortality, for he taught the universality of the Plan of Salvation and the great truth that every mortal son of our Heavenly Father will have a chance to be saved in His kingdom. And all, except the sons of perdition, will finally be saved with some degree of glory. None will be lost. How comforting, how satisfying! How characteristic of the infinite love and mercy of our Father!

But let no one deceive himself. Neglected opportunities cannot recur except with penalties. It is only of those who die without an opportunity of knowing the law that it is written "they shall not be judged by the law." The world may now learn the Gospel in its fulness, for revelation has brought this knowledge to men. And revelation is and has always been a most certain and fruitful source of knowledge. The facts abundantly prove the correctness of this statement.

NOTTINGHAM AND SCOTTISH DISTRICT CONFERENCES

President Joseph J. Cannon and Sister Ramona W. Cannon will speak at Scottish District conference, Sunday, January 31, at the Christian Institute, 70, Bothwell Street, Glasgow.

Elder Dudley M. Leavitt will represent President Joseph J. Cannon at Nottingham conference sessions, which will convene in Greyfriars Hall, Collins Street, Nottingham. The Millennial Chorus will provide musical numbers.

Sessions at both conferences will begin at 11 a.m., 2.30 p.m. and 6.30 p.m.

NORWICH DISTRICT CONFERENCE

Norwich District conference sessions convened Sunday, January 24, in Norwich Branch Chapel. Morning and evening sessions were conducted by Brother John Francis Cook, first counsellor in the district presidency and the afternoon meeting was conducted by Brother Alfred Woodhouse, second counsellor. District President Alfred Burrell was confined to his home with illness and unable to attend.

Evening session speakers were Elders John W. Boud, Ralph W. Hardy, Max Garn Capener, Russell Barnes Beard, Marvin G. Butterworth and Supervising Elder LeRoy A. Kettle. Vocal duets were sung by Sisters Margaret Simpson and Elsie Stewart and Sisters Bessie Gowing and Hazel Pitchers. A solo was sung by Sister Mildred Jennis.

Speakers at the afternoon meeting of the conference included Elders Arthur C. Porter, John W. Boud and Seth H. Young and Sisters Violet Coleby, Emma Durrant, Hilda Cook, who also sang a vocal solo, May Cole, Laura Firman, Maud A. Hawks, of the Mission Relief Society Board, and Sisters May Gardner and Marie Waldram, lady missionaries.

Morning meeting speakers were Elder Hardy, Sisters Bessie Gowing and Muriel Upson and Brothers William Rayner, Albert Cole, Harry Daniels, Cyril Durrant, Leslie Coleby, Wilford Burrell and Sidney Coleby.

FULFILLING HIS SECOND MISSION

When Elder Rudger Clawson, of the Council of the Twelve Apostles, arrived in Liverpool on June 4, 1910, to succeed Elder Charles W. Penrose as president of the European Mission, there were included in this party 22 elders who had come to labour as travelling missionaries in the European Mission.

One of the young elders who stepped off the s.s. *Megantic* at Merseyside that day was Alma J. Larkin. He was assigned to labour in the Liverpool District. During his two years in Britain Elder Larkin also fulfilled special assignments in the Manchester and Scottish Districts. Upon receiving his honourable release, he sailed for home on August 1, 1912, aboard the s.s. *Celtic*.

Last Wednesday, on January 20, this same Elder Larkin, now a successful Salt Lake City business man, arrived in Britain again, this time to fulfil a short-term mission. He was assigned to labour in the London District.

Elder Larkin's son, Elder Alma J. Larkin, Jr., was a travelling missionary in Great Britain from 1932-34, labouring in Manchester District and presiding over Portsmouth District as district president. Upon his release, his father came to England to meet him, and the two, in company with a younger son, Max Larkin, and Elder Frank R. Bennett, made a three-month tour of Europe.

SHEFFIELD DISTRICT CONFERENCE

Sheffield Branch Chapel was the scene of Sheffield District conference, held Sunday, January 24.

One of the featured speakers at the evening session was Sister Lucy Wilson, of Detroit, Michigan, who has formerly lived in Sheffield. Other speakers at the session, conducted by District President George H. Bailey, were Elders Laurel T. Pugmire, George W. Shupe and Dudley M. Leavitt.

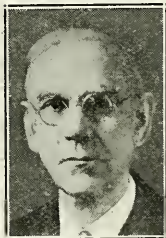
Musical selections were provided by the Millennial Chorus and Elders A. Burt Keddington and Clyde L. Barraclough, who sang several vocal duets.

The afternoon meeting was conducted by Brother Herbert Bailey, second counsellor in the district presidency. Speakers included Sister Florence Malmberg, lady missionary, and member of the Mission Relief Society Board, Elders Boyd W. Woodward, Glen L. Allen, Julius A. Leetham, Supervising Elder Victor L. Bingham and Sisters Mary Laycock, Martha Smith, Elsie May Quinney, Beatrice Elks and Rose B. Bailey.

District President Bailey also conducted the morning meeting, at which speakers were Elders Bertram T. Willis, David C. Thomas, Brother Joseph T. Quinney and Sisters Rita Hardy, Beatrice Elks, Ethel Bailey, and Amy Heap.

NEWS OF THE CHURCH IN THE WORLD

ON THE eve of his seventy-fifth birthday, Elder Reed Smoot, of the Council of the Twelve Apostles, returned to Salt Lake City after a tour of the Southern States Mission and a visit to Washington, D.C., where for thirty years he was a member of the United States Senate. Numerous receptions were given in Elder Smoot's honour during his tour of the Mission. At Atlanta, Georgia, a reception was given which was attended by 1,500 guests, among whom was Mr. Harry P. Cone, governor-elect of Georgia. Mr. Cone also attended and spoke at two Church services held by Elder Smoot. Elder Smoot dedicated new chapels at Booneville Mississippi and Augusta, Georgia, while on his tour of the Mission.



Elder Smoot
Tours Mission.

He observed his seventy-fifth birthday on Sunday, January 10th.

RENOVATION of the Tabernacle organ in Salt Lake City is now under way and will continue for the next three months. Since it was first built in 1867, the organ, which is world-famous, has undergone periodic changes to keep it modern in all respects. The first improvement came in 1885 and others followed in 1900 and 1915. The man who originally built the organ was Elder Joseph H. Ridges, a native of England who was born in Tottenham, Hampshire, and emigrated to Australia, where he heard and accepted the restored Gospel. He constructed a small pipe organ in Australia and took it to Salt Lake City with him. It was used in the old adobe tabernacle, the meeting place of the Saints before the present Tabernacle was finished in 1867. When the Tabernacle organ was built under Elder Ridges' supervision, it was necessary to haul the wood used in its construction 300 miles by ox team.

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NEWCASTLE DISTRICT CONFERENCE

President Joseph J. Cannon and Sister Ramona W. Cannon were principal speakers at sessions of Newcastle District conference, held Sunday, January 24, in West Hartlepool Branch Chapel.

All sessions were conducted by District President Frederick William Oates. Besides President and Sister Cannon, speakers at the evening meeting were Supervising Elder A. Leslie Derbyshire, Elders George D. Bryson, Grant E. Blanch and J. LaGrande Stephens.

Afternoon speakers included Elders Stanford J. Robinson, John E. Cameron, President and Sister Cannon, and Sisters Ellen Oates, Evelyn N. Rudd, Leonora Edwards, Elaine Short, Rachel M. Jones, Doris Hannah and Marjorie Walker. Musical numbers were furnished by the Singing Mothers and Daughters of the District.

President Cannon, Elder Derbyshire, Sister Kathleen Featherstone and Brothers Stanley Short and Derek Harland were morning session speakers at the conference.

OF CURRENT INTEREST

AN ANALYSIS of the Post Office business in Great Britain for 1935 was revealed for the first time recently. A tremendous increase over 1934 was shown by the new high records which were established. Figures showed that 7,530,000,000 letters and postcards were sent during the year, an increase of 400,000,000 over 1934. British families wrote so often that an average of 250 letters, postcards and the like were dropped through pillar-box mouths in Britain every second, both night and day, during the year. Talking was not on the decline, either. Not counting wrong numbers, 1,820,000,000 'phone calls were made, 140,000,000 more than in 1934. In buying stamps and pressing Button "A" on the public telephones, as well as in paying bills, the public handed £901,000,000 to the Post Office in return for service rendered.

JOE LOUIS, the coloured boxer, refuses to lend his name to advertising unless he believes in the product. He has declined to appear in cigar and cigarette advertising, because he does not smoke.

USING RADIO and motion pictures the Chinese Government is launching a mass educational programme this autumn. Symptomatic of the general feeling of political unity which prevades the country since the settlement of the Canton-Kwangsi crisis, this great movement is directed by China against her greatest obstacle to progress—illiteracy. The Chinese press estimates that she still has 200,000,000 illiterates over 16 years of age besides the 30,000,000 children now growing up into the same class.

Chinese leaders today are convinced as never before that mass education is the first fundamental step in the solution of all national difficulties. It is therefore that this plan provides for hundreds of films to teach the fundamentals of the native language, etc., and a host of skilled operators with their cinema equipment mounted on trucks to be routed to all parts of the vast country. Once the millions are enabled to absorb ideas from the printed page, they are then exposed to the contributions of civilization.

FROM THE MISSION FIELD

Appointments—

Sister May Gardner, lady missionary, was appointed secretary of the British Mission, Y.W.M.I.A., and Sisters Marie Waldram and Harriet Chamberlain, lady missionaries were appointed members of the Y.W.M.I.A. Board on January 15th.

Doings in the Districts—

BIRMINGHAM—A Boy Scout group was organized in Sparkbrook Branch Friday, January 15th, under the supervision of Brother Bertram H. Stokes, scoutmaster in Kidderminster Branch. Officers appointed are Brothers Albert Wesson, scoutmaster, Albert Collins, assistant scoutmaster and Roland F. Collins and Samuel W. Dyson, patrol leaders. The Branch Sunday School held its annual party Saturday, January 16th, with Superintendent William J. Dyson, assisted by Brother Albert W. Collins, conducting. More than fifty were in attendance.

Nuneaton Branch Relief Society held its annual conference, Sunday, January 17th, under the direction of Sister Lucy Nightingale, president. A playlet was presented, with Sisters Elsie Linnett, Sarah Seckington, and Marjory Horne taking part. Speakers were Sister Lily J. Gunn, Elder Arthur W. Jorgensen, Brother William Seckington and Branch President William T. Nightingale.

An "Old Folks" social was given by Handsworth Branch on January 9th, with Sister Alice Collins in charge.

LIVERPOOL—A concert was held in Preston Branch hall Thursday,

January 21st. Participants on the programme were Sisters Irene Winn, Gertrude Corless, Dulcie Ryan, Elder John M. Brown and Brother Kenneth Middleton. Brother Clifford Hartley conducted. A social followed the concert, at which Brother Harry Gregson furnished music and the Fitzgerald Brothers delivered vocal selections.

IRISH—Sister Maureen Mogerley and Miss Nellie Doyle conducted a successful Primary social, Friday, January 8th, in Dublin Branch. Brother Christian Steele distributed gifts to the scholars for their exemplary attendance records.

NEWCASTLE—More than fifty members and friends attended the supper held in West Hartlepool Branch Hall on Wednesday, December 30th, under the direction of Brother S. Short.

SCOTTISH—Supervising Elder Alexander McLachlan, Jr. and Elder Fred H. Thompson delivered the illustrated lecture, "Landmarks of Church History" before the Cronies Club, Uddingston, on Tuesday, January 13th. Elder Thompson also addressed the Anderston Branch of Toc H. recently.

Aberdeen Branch held a primary social in the Corn Exchange Hall, on Tuesday, January 5th, which was supervised by Branch President Charles Smart. The programme of games directed by Brother James Fraser and the refreshments, served by Miss Ethel Cheyne, Miss Peggy Leiper, and Mrs. Stewart were enjoyed by all.

DEATHS

FISHER—Sister Hannah Fisher, a faithful member of Sparkbrook Branch passed away suddenly at her home January 12th. Supervising Elder Karl F. Foster was in charge of services conducted in Handsworth Branch Chapel. Interment was in the Handsworth cemetery. Sister Fisher is survived by her husband, three sons and a daughter.

BARON—The funeral service of Brother Joseph Jackson Baron, a faithful member of Hull Branch, was held Wednesday, December 30, under the direction of Supervising Elder Clarence B. Cannon. Brother Baron died Saturday, December 26, and was buried in Hendon-Road Cemetery. Elder Benjamin R. Glade dedicated the grave.

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